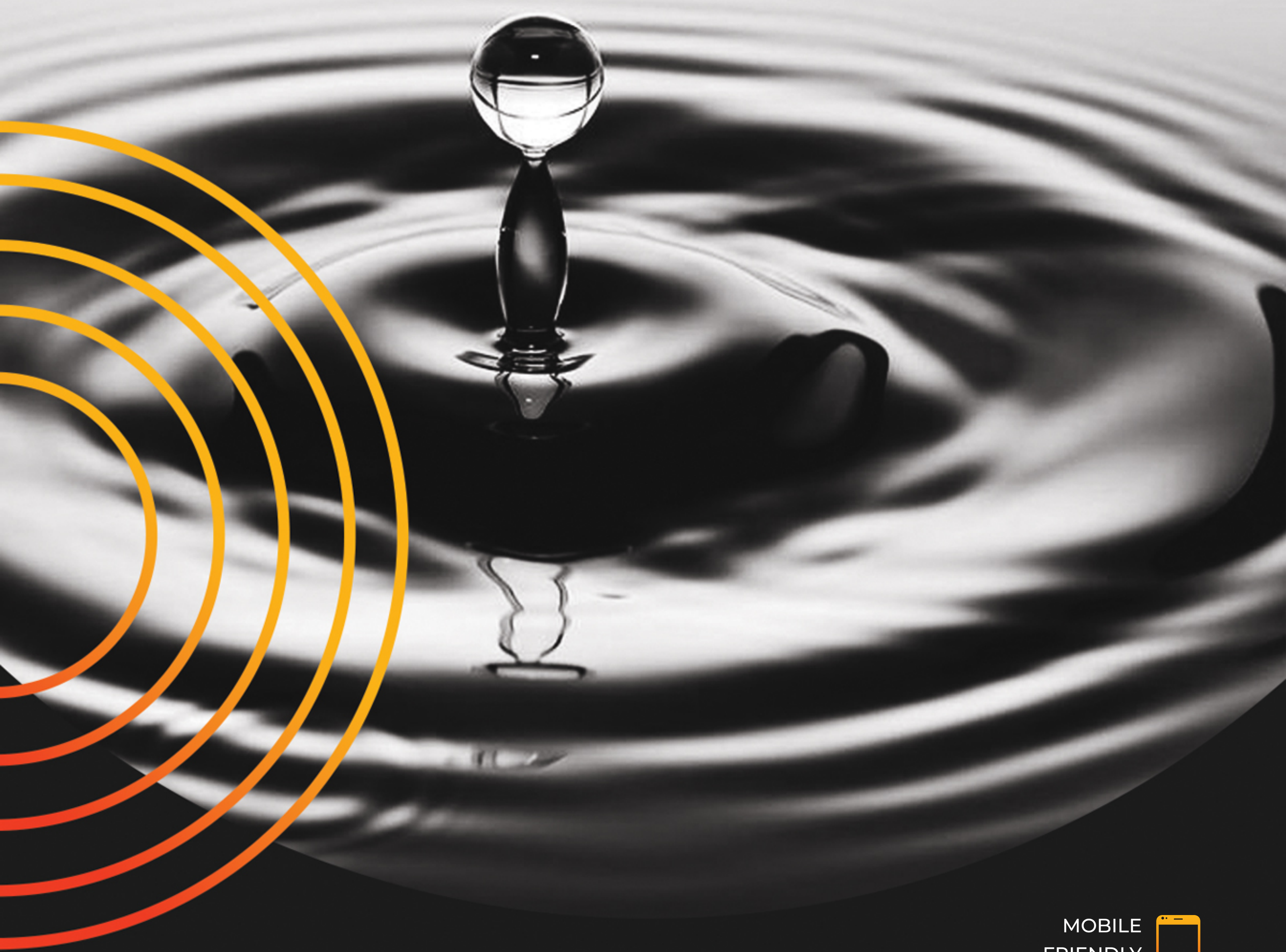




How to Perform Ghusl



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, The Most Gracious, The Most Merciful





Assalamu'alaikum wa rahmatullahi wa barakatuhu,

We pray that this message reaches you
in good health and imaan.

On behalf of our AMAU Academy team, we would like
to present to you these compiled notes that we have
prepared to make your journey with us a lot easier.

Our notes are compiled by the AMAU Admin team
and have not been comprehensively checked
by a teacher.

If you find any errors or corrections that need
to be made, kindly inform us via our email
helpdesk@amauacademy.com

May Allah make our paths toward seeking
beneficial knowledge easy and kindle our hearts
with sincerity and gratefulness
towards Him.

Jazakumullahu Khayran



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Glossary



جل جلاله | Jalla Jalāluhu
Allah the Most Exalted



صلى الله عليه وسلم | Sallāllāhu Alayhi Wa Sallam
Peace and blessings of Allah be upon him



رضي الله عنه | RadiAllahu `anhu
May Allah be pleased with him

When is Ghusl Required?

Chapter One

In this Self-Development course, we will discuss a crucial topic that is often overlooked: the ritual bath, or Ghusl, that we, as Muslims, perform to purify ourselves.

This purification makes us eligible to pray, be in the Masjid, read the Qur'an, and engage in other acts of worship. The importance of purity, hygiene, and cleanliness is clearly outlined in the Qur'an and the Sunnah.

A

IMPORTANCE OF HYGIENE IN ISLAM

Allah ﷻ in His book and the Prophet ﷺ in his Sunnah have emphasised the importance of purity and cleanliness.

Allah ﷻ says in the Qur'an:

- 1

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

Indeed, Allāh loves those who are constantly repentant and loves those who purify themselves.

[Surah Al-Baqarah 222]

Allah also ﷻ praised the people of Masjid Quba, or according to another narration, the people of Masjid an-Nabawi:

- 2

فِيهِ رَجُلٌ يُحِبُّ أَنْ يَتَطَهَّرَ ۚ وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ

In it are men who love to be purified. And Allah loves those who purify themselves.

[Surah At-Tawbah 108]

The Prophet ﷺ said in a hadith:

- 3

الطُّهُورُ شَطْرُ الْإِيمَانِ ...

Cleanliness is half of Imaan ...

[Sahih Muslim 223]

He ﷺ said in another hadith:

- 4

" لَوْ أَنَّكُمْ تَطَهَّرْتُمْ لَيَوْمِكُمْ هَذَا "

"I wish that you keep yourself clean on this day of yours (i.e. take a bath).

[Sahih al-Bukhari 902]

These teachings highlight the importance of hygiene and cleanliness, distinguishing Islamic practices from those of other cultures.

B

DEFINITION OF GHUSL



“Ghusl” in the Arabic sense refers to the flow of water upon something. In the Islamic context, Ghusl is a ritual bath that removes major impurities. It is a fundamental practice that ensures spiritual and physical cleanliness.

C

TYPES OF GHUSL

There are two types or forms of Ghusl for Muslims:

1

OBLIGATORY

Necessary for certain acts of worship to be accepted.

2

RECOMMENDED

Not obligatory but carries greater reward if performed.

Certain acts of worship, such as prayer, Tawaaf around the Ka’bah, reciting the Qur'an, and touching the Mushaf are not accepted and forbidden without performing the obligatory Ghusl.

Side Benefit: *Do Not Be Ashamed of Learning Your Religion*

There is no shame in seeking knowledge, even on topics considered taboo.

‘Aisha رَضِيَ اللهُ عَنْهَا praised the women of Ansar saying:

5

نِعْمَ النِّسَاءُ نِسَاءُ الْأَنْصَارِ لَمْ يَكُنْ يَمْنَعُهُنَّ الْحَيَاءُ أَنْ يَتَفَقَّهْنَ فِي الدِّينِ.

How good are the women of Ansar (helpers) that their shyness does not prevent them from learning religion.

[Sahih Muslim 332c]

“Modesty”
THAT HINDERS
the pursuit of religious understanding
blameworthy.

D

CIRCUMSTANCES THAT NECESSITATE GHUSL

**Understanding when Ghusl is required is essential.
Here are the main circumstances:**

1 **Janaabah (Sexual Impurity)**

This state occurs as a result of sexual intercourse, even if there is no discharge of semen. Both men and women need to perform Ghusl after experiencing Janaabah.

It also includes the discharge of semen due to any reason, such as having a wet dream. The Prophet ﷺ explained that if a woman experiences a wet dream and sees wetness, she must perform Ghusl.

2 **Janaabah (Sexual Impurity)**

When a person dies, it is obligatory for Muslims to wash his/her body. However, a martyr (Shaheed) is not washed.

3 **Menstruation (Hayd)**

After a woman's menstrual period ends, she must perform Ghusl to purify herself and resume acts of worship.

4 **Postpartum Bleeding (Nifas)**

After childbirth, a woman must perform Ghusl once the bleeding stops.

Types of Discharge

Chapter Two

In this chapter, we will delve into the evidence from the Qur'an and Sunnah that mandate Ghusl, along with additional recommendations for when it is encouraged.

A

Evidence for Ghusl

The Prophet Muhammad ﷺ provided clear instructions on when Ghusl is obligatory. He stated in a hadith:

1

إِذَا جَلَسَ بَيْنَ شُعْبَيْهَا الْأَرْبَعِ ثُمَّ جَهَدَهَا، فَقَدْ وَجَبَ الْغُسْلُ

The Prophet (ﷺ) said, "When a man sits in between the four parts of a woman and has sexual intercourse with her, bath becomes compulsory."

[Sahih al-Bukhari 291]

In another hadith narrated by Abu Sa'eed al-Khudri, the Prophet ﷺ said:

2

الماء من الماء

Water is from water.

[Bukhari and Muslim]

This hadith indicates that the discharge of semen necessitates Ghusl.

It must be noted that Ghusl becomes obligatory for a person who engages in sexual intercourse even if he or she does not discharge semen.

For men, there are three types of discharge from the private parts:

1

Wadiy

A sticky fluid-like substance that is often experienced when one answers the call of nature. It is impure (najis) and thus requires Wudu.

2

Madhy (Pre-Seminal Fluid)

It is discharged during sexual arousal. It is also impure, and one must wash the affected area and perform Wudu, but Ghusl is not required.

3

Maniy (Semen)

The discharge of semen necessitates Ghusl. While there is a scholarly opinion that semen itself is not impure, its discharge breaks Wudu and requires Ghusl.

These distinctions help in understanding when Ghusl is obligatory versus when Wudu or simple cleaning is sufficient.

B

Recommended Occasions for Ghusl

Beyond the obligatory instances, there are several recommended times to perform Ghusl:

1

Fridays (Jumu'ah)

It is strongly recommended to perform Ghusl on Fridays before the Jumu'ah prayers. Some scholars argue that it is obligatory based on the hadith where the Prophet ﷺ said:

"الْغُسْلُ يَوْمَ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ."

"Ghusl (taking a bath) on Friday is compulsory for every Muslim reaching the age of puberty."

[Sahih al-Bukhari 858]

This opinion is robust and widely accepted among scholars.

2

Entering Islam

When a person embraces Islam, it is recommended for him to perform Ghusl. This practice is derived from the hadith of Thumamah ibn Uthal, who performed Ghusl before declaring his Shahadah (testimony of faith).

3

‘Eid

Performing Ghusl before the ‘Eid prayers is recommended.

4

Before Entering the State of Ihram

Before entering the state of Ihram for Hajj or Umrah, it is recommended to perform Ghusl.

How to Perform Ghusl

Chapter Three

In this chapter, we will explore the practical aspects of performing Ghusl.

There are two primary ways to perform Ghusl:



The obligatory way covers the bare minimum required for Ghusl to be valid, while the Sunnah way follows the method practised by the Prophet ﷺ and carries greater rewards.

● The Obligatory Way of Performing Ghusl

The obligatory way of performing Ghusl involves two key components:

1 Intention (Niyyah)

Before beginning Ghusl, one must have the intention to purify oneself. This intention should be in place before starting the washing process. For instance, simply jumping into a pool of water without the intention of performing Ghusl does not suffice.

2 Complete Washing of the Body

It is essential to ensure that water reaches the entire body, including the skin, the hair along with its roots, the crevices, folds and other areas where water may not reach easily. Every part of the body must be washed for the Ghusl to be valid.

● Women with Braided Hair

A common question arises regarding women with braided hair. Do they need to undo their braids to perform Ghusl? There is a difference of opinion among scholars on this issue.

According to one view, a woman is not required to undo her braids to perform Ghusl.

It is based on the following hadith reported by Umm Salamah:

1 قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي امْرَأَةٌ أَشَدُّ ضَفْرَ رَأْسِي فَأَنْقَضُهُ لِيُغْسَلَ الْجَنَابَةَ قَالَ " لَا إِمَّا يَكْفِيكَ أَنْ تَحْثِي عَلَى رَأْسِكَ ثَلَاثَ حَثَيَاتٍ ثُمَّ تُفِيضِينَ عَلَيْكَ الْمَاءَ فَتَطْهَرِينَ ."

I said: Messenger of Allah, I am a woman who has closely plaited hair on my head; should I undo it for taking a bath, because of sexual intercourse? He (the Holy Prophet) said: No, it is enough for you to throw three handfuls of water on your head and then pour water over yourself, and you shall be purified.

[Sahih Muslim 330a]

This hadith clarifies that women do not need to undo their braids. They should just ensure that water reaches the roots of their hair.

● The Sunnah Way of Performing Ghusl

The Sunnah way, as practised by the Prophet ﷺ and narrated by his wives ‘Aishah and Maimoonah (may Allah be pleased with them), includes additional steps and details:

1 Washing the Hands

Begin by washing your hands.

2 Washing the Private Parts

Wash the private parts. To do so, use the right hand for pouring the water and the left hand for cleaning.

3 Performing Wudu (Ablution)

After washing the private parts, perform a complete Wudu. In some narrations, it is indicated that the Prophet ﷺ would leave washing his feet until the end of the Ghusl. Either method is acceptable.

4 Washing the Head

Take water in your cupped hands and pour it over the head three times, ensuring that the water reaches the roots of the hair.

5 Washing the Entire Body

Wash the entire body, starting with the right side, and then the left side. It is recommended to wash each part three times, similar to the Sunnah practice of performing Wudu.

Understanding and practising Ghusl correctly ensures that we maintain the purity and cleanliness required for various acts of worship. By following the obligatory steps, we fulfil the basic requirements. By following the Sunnah way, we align our practices with the example set by the Prophet ﷺ, thereby gaining additional rewards.

Things to Avoid in a State of Major Impurity

Chapter Four

In this chapter, we will discuss what a person is prohibited from doing while in a state of ritual impurity - Janaabah (sexual impurity), menses, etc. These prohibitions are important to understand to maintain the sanctity and purity required for certain acts of worship.

● **Avoid These If You Are in a State of Major Impurity**

The scholars have outlined several prohibitions for individuals in a state of ritual impurity. They are as follows:

1 Prayer

One cannot perform Salah (prayer) while in a state of major impurity. This prohibition is unanimously agreed upon by scholars.

2 Reading the Qur'an

For those in a state of Janaabah (sexual impurity), reading the Qur'an is generally prohibited. The majority of scholars agree that such individuals should not recite the Qur'an. However, supplicating with the Du'aas that are part of the Qur'an is allowed.

This ruling is based on the hadith reported by 'Ali ibn Abi Taalib:

وَلَمْ يَكُنْ يَحْجُبُهُ عَنِ الْقُرْآنِ شَيْءٌ لَيْسَ الْجَنَابَةُ .

“...and nothing would prevent him from (reciting)
Qur'an except Janabah.”

[Sunan an-Nasa'i 265]

In the case of women experiencing menses or post-childbirth bleeding (Nifaas), the ruling is less stringent. Some scholars are lenient, allowing them to read the Qur'an due to their inability to lift the impurity from themselves, especially if they have memorised the Qur'an or parts of it and fear forgetting them.

3 Tawaaf Around the Ka'bah

Performing Tawaaf is prohibited for those in a state of Janaabah, menses or postpartum bleeding. One must perform Ghusl before engaging in Tawaaf.

4 Touching or Carrying the Mushaf

Individuals in a state of impurity are not allowed to touch or carry the Mushaf. This is based on the principle that only those in a state of ritual purity should handle the Qur'an.

Going to the Masjid While Ritually Impure

Chapter Five

In this final chapter, we will discuss the prohibition of staying in the Masjid while in a state of ritual impurity, as well as considerations for women during their menstrual period or postpartum bleeding.

A — Prohibition of Staying in the Masjid

One of the key prohibitions for those in a state of Janaabah (sexual impurity) is staying in the Masjid.

Allah ﷻ has indicated this in the Qur'an:

1

...وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ...

... nor in a state of 'full' impurity—unless you merely pass through 'the mosque'...

[Surah An-Nisa 43]

However, there are specific conditions and leniencies associated with this rule.

1 Passing Through the Masjid

It is permissible for someone in a state of Janaabah to walk through the Masjid, provided they do not sit down or stay in the Masjid.

2 Staying in the Masjid

To stay in the Masjid, one must be in a state of purity. This rule applies to both men and women. Women in their menstrual period or postpartum bleeding should also avoid staying in the Masjid.

B — Additional Considerations for Women

For women, there are additional considerations regarding their presence in the Masjid during menstruation or postpartum bleeding.

For instance, some scholars are lenient regarding women attending events in the masjid, such as classes, lectures, and Qur'an circles, even if they are in a state of major impurity. The reasoning is that barring women from these beneficial activities could deprive them of a lot of Khayr and opportunities for seeking knowledge.

While some scholars permit women to attend these events whilst in a state of major impurity, the safest opinion is to avoid the Masjid during these times. However, if a woman follows the opinion that allows her attendance based on scholarly views, it is considered acceptable.



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